THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."—HEB. 5: 4-5.

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THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

IT is intended in this and following articles to inquire what may be learned from non-Biblical sources as to the practice of tithe-giving among the ancients: how far it was regarded as a duty to dedicate property to the service of the gods, and in what proportion. The survey will begin with Babylonia and some few other lands inhabited by Semites—omitting for the present the Hebrews—will pass on to Egypt; and then cross into Europe to gather evidence from the records of Greece and Rome.

ASSYRIA.

The land between the Tigris and the Euphrates is commonly spoken of as "the cradle of the human race": in harmony with which, when I was steaming up the confluence of the two rivers some few years ago, the intervening tongue of land was pointed out as the site of the Garden of Eden. This had to be received as "according to tradition" only. But, on reaching the ruins of Babylon, there was something undoubtedly very ancient for the eye to see. We have read from childhood of the men who built the Tower of Babel having bricks for stone, and bitumen for mortar. But though I have traveled round the world, in every country of Europe and of Asia, through North Africa and across America, it was not until descending to the excavated

foundations of the reputed site of Nebuchadnezzar's palace and hanging gardens, that I ever saw bricks thousands of years old actually laid in bitumen.

But the antique objects in Babylon most in harmony with our subject were the tablets written in cuneiform character in a language that for many centuries remained unknown. Very interesting, therefore, it was to me at Bagdad to be guest in the Consulate, in the very room, as I was told, where Sir Henry Rawlinson, when living there as Consul-General, pored over these tablets covered with what then were mystic characters, and did so much towards the discoveries in cuneiform literature that made his name famous, and which have opened to us whole libraries of information concerning the early peoples of Western Asia, Persia and Babylonia, Assyria and Media, Armenia and Mesopotamia, in all of which countries cuneiform tablets have been found.

The arrow-headed or wedge-shaped characters called cuneiform were impressed on tablets of moist clay, which, when dried, were stowed away in royal book-houses, like that of Sargon's library at Agane (about 2000 B.C.). They were kept as religious records connected with temples, while some were merchants' accounts and contracts. Among the subjects treated of are magic formulæ, charms and hymns, also calendars and mythological poems, as well as works of history and chronology.

Many of these tablets have found their way, as did others before them, into the museums of London, Paris and Berlin, and as read by Assyriologists they throw much light upon Babylonia and the neighboring countries whither Babylonian influence extended. Desiring to be able to quote from "chapter and verse" I made my way to the Assyrian department of the British Museum, and was kindly informed by Dr. Budge the Curator, concerning some half dozen tablets, the numbers of which were given me, that: Nabonidus (555-538 B.C.) paid to the temple of the Sun-god on the 26th day of the month Sivan in his accession year, 6 mana of gold for tithe—the gold being paid in the great gate of the temple. Again, Belshazzar, son of Nabonidus, paid 27 shekels of silver as a tithe for the daughter of a king, on the 5th day of Ab, year 17 of Nabonidus. A third tablet states that Nergalnatsir gave an ox to the temple for his tithe. A fourth says that a governor and another official, together, paid a tithe. A fifth states that two-thirds of a mana and 5 shekels of silver were given to the gods Bel, Nebo, Nergal and Ishtar (lady of Erech) as tithe, whilst a sixth records that tithe for the eleventh and twelfth years of the reign of Nabonidus were paid by certain individuals.

Hence, Dr. Budge says, there is evidence that the tithe could be annual, that it could be, and was, commonly paid in kind, that two or more individuals could unite in paying a tithe, and that a tithe could be offered to a number of gods collectively. I learned also in the same department, from Dr. Theophilus Pinches, that the mention of tenth parts occurs on tablets which were undoubtedly copies of bi-lingual phrase tablets drawn up 2200 B.C., or earlier, and representing the legal expressions current among the scribes at that time; and I was encouraged to hope that when more of the tablets now in the British Museum are transcribed and published, it will be regarded as certain that tithes were given in early Babylonia to the temples of the gods 2100 years B.C., and probably earlier.

Meanwhile Professor Maspero tells of religious endowments also in ancient

Chaldea, saying: "Kings in founding a temple not only bestowed upon it the objects and furniture required . . . they assigned to it an annual income from the treasury, slaves, or cultivated lands."

Also of spoils of war, he says: "As soon as he (the king) had triumphed by their (the gods') command, he sought before all else to reward them amply for their assistance. He paid a tithe of the spoil into the coffers of their treasury, he made over a part of the conquered country to their domain, he granted them a tale of the prisoners to cultivate their lands or to work at their buildings."

In his later volume Maspero furnishes some interesting items upon tithe-giving by Tukultiabalesharra, or as we better know him, Tiglath Pileser: "We see him lavishing offerings on the gods, and enriching their temples with the spoils of his victories." Again, "Tiglath Pileser, after fighting in the country north of the Tigris, consecrated the tenth of the spoil thus received to the use of his god Asshur and also to Ramman." And once more; near the source of the Subnat river Tiglath Pileser recorded his victories thus: ". . . . with the aid of Asshur, Shamesh and Ramman, the great gods, my lords, I, Tiglath Pileser . . . conqueror from the Great Sea the Mediterranean . . . went to Nairi," and the gods who had so signally favored the monarch received the greater part (i.e., more than half) of the spoils which he had secured in his campaigns.

The testimony of George Smith, an eminent Assyriologist, in his *Ancient History from the Monuments*, is much to the same effect. He says: "The priesthood formed a privileged class: they lived on the revenues of the temples and the offerings of worshippers, while they were directly interested in war, a portion of the spoil was dedicated to the temples." And again: "Marching down to Babylon, Tiglath Pileser proclaimed himself king of Babylon and king of Sumir and Akkad: offering magnificent sacrifices on the national altars."

After these examples I have the pleasure of quoting from Dr. Sayce, Professor of Assyriology at Oxford, who wrote to me in a letter on our subject: "The esrâ or tithe was a Babylonian institution which was paid to the temples upon the produce of the land, as stated in my *Social Life among the Assyrians and Babylonians*. The temple and priests were supported by the contributions of the people partly obligatory and partly voluntary. The most important among them were the 'tithes' paid upon all produce. The tithes were contributed by all classes of the population, from the king to the peasant; and lists exist which record the amounts severally due from the tenants of an estate. The tithes were paid for the most part in corn. Thus we find a Babylonian paying about eleven bushels of corn to the temple of the Sun-god (at Sippara) as the tithes required from him for the year. The tithes paid to the same Temple by Nadonidus, just after his accession (555 B.C.), amounted to as much as six manehs of gold, or £840 . . . Voluntary gifts were common, and were often made in pursuance of a vow or in gratitude for recovery from sickness. Among such gifts various articles of dress were included, with which the images of the gods were adorned." The Professor observes also in his *Patriarchal Palestine*, that Cyrus and Cambyses did not regard their foreign origin as affording any pretext for refusing to pay tithes to the gods of the kingdoms they had overthrown.

LETTER FROM THE FIRST PRESIDENCY.

The following letter, dated August 21, 1903, Salt Lake City, Utah, has just been received:

President Francis M. Lyman,

Dear Brother,

It was with more than ordinary interest that we perused your favors of July 29th and August 2nd. From what they contain, from the letters of President A. L. Skanchy, as well as from that which appears in the columns of our European periodicals, we are fully satisfied that you were greatly blessed in your visit to Scandinavia, and that much good resulted and will result therefrom. We trust also that you have found conditions in Russia for the introduction of the Gospel into that vast empire more favorable than is generally supposed. The late persecutions of the Jews and the labor agitations now so prevalent in that land have not impressed us with the idea that the present was the most favorable time for the introduction of the truth. Such conditions always make the inferior officials suspicious and over-exacting. We shall, however, await your report with much interest, being fully assured that having been over the ground you will better understand the true conditions than we possibly can at this distance, and with so little beyond what appears in the public prints to guide our opinions.

We are having a long continued heated term. Indeed, this is one of the warmest Augusts that we have ever experienced in these valleys. The continuance of this hot spell is having an injurious effect on vegetation and on the general health, though, as yet, we are thankful to say, to no marked extent. We have many strangers within our gates, visitors from all quarters. Many of them, so far as we can judge from their behavior and conversation, from America's best people. The Bureau of Information is doing excellent work—the temple block is almost every day crowded from morning until evening, and a vast amount of literature on our question is being distributed. We find it necessary to erect a larger building on the Temple block for the use of the Bureau workers. The foundation is already laid; it will contain four times as much room as the present structure and is situated immediately to the right of the south entrance to the block. A branch of the Bureau has also been opened at Saltair. Expressions of pleasure without number are heard every day from the visitors at our kind attentions; they are so used to being "fleeced" that it is difficult for them to understand why we do so much and go to so great trouble for their pleasure, and absolutely refuse to accept any pay. It is so different, so opposite to what they are accustomed to meet that it produces a wonderfully good impression on their minds.

We received your "cable" regarding the death of Elder Gottlieb Knutti at Zurich. As we know nothing of Brother Knutti's sickness nor the circumstances that resulted in his demise we trust that further particulars are on the way, to appease the distress of his family. The day previous to the death of Brother Knutti, Elder Elmer Hooks died of typhoid fever in the city of Mexico. He was an instructor in the Spanish language at the Brigham Young Academy and was engaged in an educational mission in the far south.

Presidents Smith and Lund, and Elders Taylor, Cowley and Woodruff of

the Apostles, expect to leave next week to visit our rapidly growing settlements in Alberta and the Big Horn Basin, returning by way of Yellowstone Park. We fully expect to have a very pleasant and profitable time.

But few missionaries will leave for the European mission during the present and coming month; in October there will be a marked increase, not only to your field but to those in the United States and on the Islands.

Among the lately deceased brethren, more or less prominent in Church and other matters, with all of whom you were well acquainted, may be named Patriarchs Warren Foote, of Glendale, Utah; George Harmon, of Orderville; H. O. Magleby, of Monroe; Rosel Hyde, of Kaysville; and Elders Thomas C. Griggs, C. Y. Taggart (the blind piano tuner), and Philip Pugsley.

Grasshoppers have done considerable damage to the crops in portions of the the State, but the people are learning how to effectually destroy them. Some 76,773 pounds were entrapped in Sanpete county this season, which were paid for by the county and state at one cent per pound.

The local Methodists have just gone through another of their characteristic conferences in this city, at which they had to unload the usual quantity of anti-Mormon venom. The Rev. Mr. Lielich, who filed the statement with the Congressional committee that Senator Smoot was a polygamist, has been relieved of his Utah charge and relegated to the Scranton, Pa., district.

During the past six months of the current year seven hundred and eight marriage licences have been issued and one hundred and eighteen divorce complaints filed, in the Salt Lake courts. We are happy to know that the divorce complaints were, with very few exceptions, filed by non-Mormons.

The erection of the Latter-day Saints' hospital in this city is progressing favorably, so too are the federal building, the Catholic cathedral, the Presbyterian church and other public and many private buildings which will add greatly to the beauty of our intermountain metropolis.

At a reunion of the family of Bishop Robert Gardner, Pine Valley, not long ago, two hundred and twenty-seven souls were represented. It will be remembered that a few months ago it was learned that President Lorin Farr's family, living and deceased, numbered three hundred and twenty-six souls.

The Home Telephone company, Governor Heber M. Wells president, is hard at work on its new building, which is going up on the old City Hall corner. They are also busy putting up poles along the streets.

The Trans-Mississippi Congress has just closed a very interesting session at Seattle, Washington. Elder John Henry Smith and a number of other well-known brethren were present. The Irrigation Congress will be held at Ogden on the 15th, 16th and 17th prox. It is expected that there will be a very large representation from all parts of the Union, Mexico, etc.

A petition for a franchise or right of way through this city from south to north for an electrical railway to be operated between Springville, Utah county, and Ogden, has been presented to our City Council. It is reported that Senator Smoot and other capitalists are the prime movers in the enterprize. The San Pedro, Los Angeles and Salt Lake railroad is being resolutely pushed from both ends toward completing the three hundred mile gap as early as possible. Lively work is also being done on the Denver and Salt Lake or Moffat road by the projector from Denver this way, while the engineers, it is

said, are busily engaged in locating this end of the road. It is also claimed that the Western Pacific company, organized in San Francisco, has a number of surveyors out all along the tentative line to locate a railway route which will enter this city, skirting the south end of Salt Lake.

We have just received a telegram from President J. G. Duffin, that Elder Richard E. Johnson of Monroe, died unexpectedly to-day (24th) at Hot Springs, Arkansas.

With kindest regards, your brethren,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.
First Presidency.

EXERCISE WISDOM AND PATIENCE.

BY JOHN T. SEAICH.

"WHO did sin, this man, or his parents, that he was born blind?" Such was the query that filled the minds of certain disciples who came to Christ, and referring to a man in their midst, blind from birth, they made enquiry of their Master. Although it was not clear to them who was responsible for this affliction, still they fully believed it to be the result of sin. They could not penetrate the mystery further until the Lord explained that "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." This lack of understanding is not alone peculiar to the early dispensation, but is often found in man to-day, and like the disciples who walked with Christ, we sometimes lose sight of the glorious purpose surrounding that which we can only conceive to be a calamity or misfortune.

Let us examine briefly the illustration before our notice. Here is a man who has never before beheld the handiwork of an all-wise Creator, or even the parents who have so long nurtured him. Suddenly and miraculously sight is given unto him, and he doubly enjoys and appreciates a full vision of the eye. The man not only receives his physical sight, but his spiritual sight is quickened, and unto him is added a testimony of Jesus whom he afterwards worships. His joy is beyond expression. Although affliction is associated with the incident, we have portrayed the design and fulfillment of the purposes of God which are of the greatest concern.

We have a striking manifestation of the power of God in connection with the woman stricken with an issue of blood, she who exercised such great faith in Jesus, and by touching His garment was made whole. We know but little of this woman's life or that of her parents, but it would be reasonable to suppose that the same glorious, divine purpose actuated in this case as did in that of the man born blind. We cannot afford to dwell too much on the temporary sufferings that are placed upon us, but our concern should be to discern and assist, by our faith and obedience, the workings of God for our especial welfare.

The Scriptures record many important instances of a similar nature, and mankind to-day may find encouragement in their seeming misfortunes by a correct study of these things.

It is good when we can submit uncomplainingly to our lot, and recognize therein the wisdom of our Creator. We should not be hasty in concluding that our afflictions, trials, or poverty are a mark of disfavor or disapproval from God. The greatest blessings are often received through the humble and, yea, bitter experiences of life, only it is required that we bear our cross with patience, remembering that "As thy days, so shall thy strength be."

The Apostle Paul tells us concerning Christ "Though he were a Son yet learned he obedience by the things which he suffered." Here is a pattern of perfection; one who passed through the deepest sorrow and pain peculiar to mortality.

We should not crave the passing riches or pleasures of the earth; our goal is infinitely better than all the world can give, but we are of necessity often called to pass through some of the similar severe experiences that Jesus bore so unmurmuringly. We should also avoid unwisely comparing, especially with the spirit of discontent and envy, our position here with that of others.

A possession of the comforts of this life is not necessarily a sign of the Lord's approval of man. God, the creator of heaven and earth, and all pertaining thereunto, knows fully of our dispositions, capabilities and everything about us, and in His wisdom and mercy has given us experiences and conditions best suited for our spiritual progress. A careful consideration of the Lord's dealings with us during our past lives will thoroughly confirm this, aud in order to be wise, we should prepare ourselves to receive, with advantage, His further guidance. We can then say with the Apostle Paul "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom: 8, 18).

The following lines are full of inspiration, and practical encouragement to the obedient:

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take;
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

CONTRACTS have been signed by the Mayor of Salt Lake City for the paving of Second South street from State street to Third East, and of State street between North and South Temple streets.

PROFESSOR F. H. NEWELL, of the United States Geological Survey, in his recent report states that the project for making Utah lake a great reservoir will be the first one to be considered in Utah under the new irrigation law. The plan will be to reduce the area of the shallow lake and thus leave a smaller surface exposed to evaporation. By constructing reservoirs to impound the waters that flow into the lake these can be held back until summer time when they are needed. Professor Newell describes also the Bear river and the possibility of using Bear lake as a reservoir for the water of that important stream.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 10, 1903.

EDITORIAL.

HOW TO PRESERVE OUR CREDIT.

A REMARK was made by a returning Elder lately that in the field where he had labored the Elders, in order to secure credit at business places, needed only to tell that they were Latter-day Saint missionaries. In fact, the name of "Mormon" was almost a guarantee that any obligation entered into would be duly met. This is the experience of many Elders. In one of the large cities of the continent, where a thriving branch of the Church has existed for nearly half a century, a certain photographer related to us that he never required a deposit from any of the Latter-day Saints at the time of their sitting for a picture, though it was an invariable rule to require of others a deposit of about half the value of the photographs. He said that though he had dealt with our people for many years, he had never yet found one who did not pay his debts.

It is a gratifying thing for an individual or a people to have a good credit. But credit like most things can be worn out with use. It grows greater and more secure when it is not used at all. There may be a temptation sometimes for the Elders and Saints to buy on the confidence so freely extended, but this they should not do for several reasons. Going into debt is a bad habit that grows on a person, until it comes to be his normal state to be owing somebody. Things can be bought cheaper and are enjoyed much better when they are paid for at once. Few lines of business yield profits so large as the interest that must be paid on borrowed money. Or if one borrows small amounts without interest from friends, he becomes a source of annoyance to them and sometimes a serious vexation, for the failure to pay at the promised date, which so often happens, may make the lender unable to meet his own obligations or provide for his necessities. Few things wear out friendships more quickly than frequent borrowing.

The Elders especially should be free from this bad habit. There are few if any cases where our missionaries are justified in borrowing or going in debt for things in the world. They pay their own expenses, which are high, and in some cases have no means of their own. A number of the Elders in this mission are living on borrowed money. As they receive no salary this becomes necessary if they obey the call to preach the Gospel. But these debts—justified in this case—should be, without exception, contracted at home and not here in the mission field. If the missionaries need clothes, let them al-

ways wait until money comes from home if they have none on hand. Tailors may be anxious to make the suits and wait for their pay, but the acceptance of their offers not only sets a bad example, but it is sometimes followed by more serious results. A hundred things may happen to prevent expected money from coming. Elders are sometimes suddenly changed from one field to another, where new and greater expenses must be met. And debts become easy to forget, or at least it becomes easy to procrastinate their payment, after they are once contracted. An Elder may by such indiscretions do more harm to the work for which he has sacrificed so much than he can do good by two or three years' labor. It is no disgrace for a missionary to be poor and to be under the necessity of praying earnestly to the Lord for shoes, clothing, food, a place to rest or any other legitimate needs. The best and most successful Elders in the Church have in times past had to wear shabby garments until the Lord moved some kindly soul to clothe His servants. Deeper humility, larger sympathy and greater spiritual strength are more common with Elders who have little than with those who spend their time and thought on vying with the world regarding dress.

It is desired that the missionaries should clothe themselves becomingly. They should be cleanly, careful and pleasing in their appearance, but they are also expected to arrange for their support to be sent from home, except where they are traveling without purse and scrip, and they should live within these means, being neither borrowers nor lenders of money.

STUDIES IN TITHE-GIVING.

THE readers of the STAR will be somewhat surprised, we think, and much interested, we are sure, by the article on the Sacred Tenth that appears in this number by Dr. Lansdell. This we anticipate will be followed by others showing how widespread the idea prevailed in ancient times that one-tenth of man's increase belonged to God. Doctor Lansdell has traveled extensively in the new and the old world, but his investigations have been mainly among the peoples of the Orient. His books of travel and his distribution of great quantities of Bibles in Siberia and other lands are worthy works that will long be remembered.

He states that his anxiety to revive tithe-giving is the chief motive for writing these articles. This custom, so plainly taught to ancient Israel and sanctioned by the Lord Jesus Himself, has fallen out of use among modern Christians. The Old Testament teaches that tithing was given long before the Mosaic dispensation, and Dr. Lansdell's investigation shows that heathen nations gave tithes to their gods in very early ages. We can properly conclude that they had learned the principle while enjoying the favor of God, and under the leadership of His priesthood. As they fell away and began to worship strange gods, they still practised this custom, retaining it with that of sacrifice and other forms and teachings which were of divine origin.

It is well known to the Latter-day Saints that tithing has been restored in these days when the Gospel has been given in its fulness. The faithful Saints pay their debt to the Lord as honestly as they pay their debts to their fellowmen. They also know that blessings come through the payment of tithes,

that the windows of heaven are verily opened and gifts are poured down upon the faithful.

We are glad that such students as Dr. Lansdell are striving to call attention to this time honored and divine principle.

CONFERENCE RECORD DAY.

Some weeks ago the subject of record keeping was treated in these columns. The necessity of having written in suitable form the history of each division of the mission was urged. It was also announced that a Record day should be held each year, when careful examination should be made of all the books of branches and conferences. The Record day for each branch is on the occasion when the conference president visits and holds district meetings. Such meeting should be held in every branch at least once a year. All the Elders of the conference are by no means required to be present on these occasions. The conference president with the missionaries and Saints of the branch are sufficient. The record book and history of the branch and the minute books of the Sunday school, Mutual Improvement association and Relief society are to be examined carefully. The president can then find out whether the books are being kept correctly and with care.

On the occasion of the Priesthood meetings held in connection with the fall conferences, President Lyman desires to see and examine the record, history and all other conference books.

The new record books for conferences and branches are now being printed, and it is expected that before the end of this month orders for them can be filled. This book contains in one cover a record of members, of ordinations, of blessed children, with an index. It is according to the form approved by the First Presidency and Twelve Apostles some time ago. The British conferences are already supplied with it, but all branches must be provided. The conferences and branches on the Continent will also order their books from this office. One size of the branch book has room for six hundred and thirty members, though some may be made smaller; the conference book accommodates double this number. Some of the larger branches on the continent may need the conference size book. A few of the larger conferences also may require a book to accomodate more than one thousand two hundred and sixty names; the size required can be supplied if the order is sent in. The branch book will cost, it is thought, five shillings, the conference book ten shillings.

MISSION ADDRESSES.

Der Stern, the organ of the German and Swiss missions, announces that the address of the German mission has been changed from Berlin to Hoeschgasse 68, Zurich, Switzerland. Orders for tracts and books will be made, however, to Elder C. Dennis White, Liebigstrasse 9, Leipsic, Germany. It will be noticed that the German and Swiss missions have the same address. We are also advised by President John G. McQuarrie that the Eastern States mission address has just been changed to No. 213 West 135th Street, New York. A recent change was made by the Netherlands mission, their address now being Boezemsingel 116, Rotterdam, Holland.

J. J. C.

PRESIDENT JOHN S. BAUGH writes that a Sunday school has recently been organized in the Darlington branch of the Newcastle conference with an enrolment of twenty members. Since the Elders began laboring continuously in that branch nearly a year ago much interest has been shown by Saints and strangers. President Baugh also reports an interesting district meeting held last Sunday at Pelton. It was well attended by Saints from different parts of the conference and by investigators.

CONFERENCE presidents should send in to this office the notice of their conference two weeks before it is to be held. The minutes should be sent so as to be here by Monday evening or Tuesday morning after the conference. If conference handbills are to be printed by this office the order should be sent in a considerable time, if possible, before the delivery is required.

ARRIVALS.—The following Elders arrived in Liverpool per s.s. *Commonwealth*, Friday, September 4th, 1903: For Scandinavia—Wilford Olsen, Weston, Idaho. For Germany—Jacob F. Leonhardt, Providence, Utah.

RELEASE.—Elder William F. Toller of the Manchester conference has been honorably released to return home per s.s. *Commonwealth*, September 10, 1903.

DEPARTURES.—The following named missionaries and visiting Saints sailed from Liverpool per s.s. *Canada*, Thursday, September 3rd, 1903: Elders Franklin C. Moyle, George T. Badger, Lucas Roghaar; Harriet T. Badger, Esther M. Badger and Maude J. Rich.

BREVITIES.

THE PIANIST'S RAPID VISION.

How much training, even from the mechanical standpoint, is required to become a proficient instrumentalist was shown recently in a lecture at the conference of musicians at Dublin. A pianist must train the eye to see and the mind to comprehend fifteen hundred signs per minute, while the fingers must in the same time be able to perform two thousand movements. To render Weber's "Moto Perpetuo" in proper time the performer must read 4,541 notes in less than four minutes, or about nineteen notes per second. Chopin's "Etude in E Minor" (in the second set) requires that 3,950 notes in two and a half minutes, or at the rate of twenty-six notes per second. It is manifestly impossible for the pianist to be conscious of seeing each individual note. They present themselves to his eye in combinations and related series. The eye can perceive only about ten separate impressions in one second.

TO HASTEN JUSTICE.

Lynching has become so deplorably common in the United States that it is said mobs kill almost as many criminals as do the officers of the law, though "the vast majority of the perpetrators of capital crimes escape mobs and courts alike." President Roosevelt and others have recently written on the subject suggesting that the law's delay is a partial cause of the disorder. Justice

Brewer of the Supreme Court of the United States now advocates that the privilege of appeal in criminal cases be revoked. This view is not endorsed by many of the prominent journals however.

TO INTRODUCE THE MANGO.

The United States department of Agriculture is investigating the problem of making popular the tropical mango fruit. The mango is grown plentifully on the island of Porto Rico, and though now of a poor quality for the most part, no reason exists for not producing the very best by cultivation. The taste for this fruit, however, must be cultivated by most inhabitants of the temperate zone, and though most delicious to those who have learned to like it, the mango has been described by others as a "bunch of tow soaked in turpentine." When it is remembered that other tropical fruits such as the banana have not always been popular, the efforts of the Department of Agriculture may not seem unreasonable.

NEWS FROM INDIA.

THE conditions in India are improving steadily and the prospects are that with the continued blessing of the Lord a great work will be done in that land.

A member of the Church writes to President Lyman from Ootacamund, Madras Presidency, under date of August 15th, as follows:

Dear Brother,

I beg to advise dispatch this day of Post Office money order for ten shillings contributed by my wife, Sarah Barnett, on behalf of the new and everlasting Gospel now being preached on earth by our brethren, the Latter-day Saints. Although my wife is not a member of our Church, yet she believes in our doctrines and longs from the bottom of her heart to be baptized and admitted a member into our Church, but, alas, how is this to be done? Begging you will always remember us in your prayers at the throne of grace,

I am, dear brother, yours faithfully,

EDMUND BARNETT.

From Karachi, where Elder John H. Cooper is laboring for the present, Brothers Edmund De Young and Henry Lilley write spirited letters concerning conditions there, and ordering Church works and tracts. Brother De Young says that they were very fortunate in getting Elder John Cooper to them, for he has done a very good work, having taken great pains and trouble, and for this the heartfelt thanks of the converts there are due him. Brother Lilley, after ordering his tracts, says:

I want these because between my wife and myself we have a large number of relatives scattered about India, and we wish them to read something about the Church of Jesus Christ of Latter-day Saints, so that haply they may perceive the truth and embrace it. I rely on your great experience to choose the most suitable papers for such a purpose.

In supplement to the news contained in my last letter, I may inform you that Elder John H. Cooper has since baptized another member, by name Mr.

Robert W. Currie, and has thought fit to organize a branch in Karachi on Sunday last, 16th August, 1903, the office-holders in connection therewith being as follows: Elder Robert Marshall, branch president; Elder William Marshall, first counselor, and Elder Edmund De Young, second counselor; Elder Charles A. Marshall, treasurer; Elder Henry J. Lilley, secretary; Priest Robert W. Currie, assistant-secretary. We all hope and pray that the work may be an ever-expanding success, and we are encouraged in that hope by seeing that Elder Cooper's weekly meetings attract an attendance of seemingly earnest outsiders in search of enlightenment.

TESTIMONY REGARDING ELDERS.

It happens so frequently that people who have been taught to think all evil of the Latter-day Saints come by personal contact to an acquaintance with them, and are much surprised to learn that they are honorable, truth-loving people. Knowing this the Elders should strive to meet, converse and become acquainted with as many souls as possible, for if they are not able to convert people in all cases, they break down prejudice and win fast friends.

The following letter has just come to hand from Plantation House, Bacup, Lancashire:

Editor Millennial Star,

My Dear Sir,

Would you please grant me space in your valuable paper to say a few words in behalf of a few of the Elders of the Mormon Church with whom I had the pleasure of becoming acquainted.

Elders Joseph J. Shields, Thomas W. Condie, James L. Robson and Archie Neil have beeen staying with me for some time, and I must say (although a Catholic) that I never found a more refined and gentlemanly lot of men than they have been, so holy, living up to what they preach. There must be some secret about their work or they could not do so. I am doing this quite unknown to them, because I know how evil they are spoken of here. And I could only wish all the people of Lancashire could know them as I do, for I know no wicked or disreputable people could do and live as they do, and their teachings have been nothing but what every Christian should be following.

Yours respectfully,

Ellen Thomas.

AUTHORITIES ON BAPTIZING FOR THE DEAD.

Recently the Editor, in response to a Bible student in New Mexico, who asked: "What is the generally accepted meaning of I. Corinthians xv: 29? ('Else what shall they do which are baptized for the dead')," told of a custom in the early Christian churches of baptizing by proxy. And now an aroused inquirer in Kentucky thus calls on the Editor for his authorities for such a statement:

In *The Sunday School Times* of May 2, 1903, you reply to a letter about being baptized for the dead, that the "early Christian churches regarded

baptism so important that it was done by proxy." Will you be so kind as to give the "authorities" for the statement, to a Bible student in Kentucky who has long taken your excellent paper with pleasure and profit?

As that particular question has been in discussion for at least eighteen hundred years; and since much has been said on the subject by those worthy of being considered by one who desires to know all the authorities, the space available in any one issue of *The Sunday School Times* is insufficient for its display. Hence it must suffice to suggest trustworthy collections of authorities by which persistent inquirers can be aided in going back to original writers on the subject in early ages. The discussion certainly was rife in Tertullian's time, before 200 A.D. St. Ambrose, in the fourth Christian century, expressed himself on it. Matthew Poole's great work, "Synopsis Criticorum Bibli-corum," of five large volumes, published in 1669-76, gives quite a long list of authorities on this particular point, and is well worth studying by an inquirer. Of more modern collaters of authorities on this question, the Rev. J. W. Horsley has collected some thirty-six; while Bengel, Meyer, Alford, Stanley, Wordsworth, De Wette, and others have contributed something to the discussion. De Wette considers that baptism by proxy is the only possible meaning of the words of the text.—*Sunday School Times.*

TO ATTAIN EVERLASTING LIFE.

If he that believeth on the Son *hath* everlasting life (John iii: 36), why is it necessary for one to do more than believe to be saved? John the Baptist's testimony is true, but this passage of Scripture is being continually misused by exhorters who promise salvation on confession of belief. What is meant by "everlasting life"? We may be told that it means the forgiveness of sins, the gift of the Spirit, salvation and all the glory that comes to the redeemed. The words themselves mean, however, unending life, and we understand in this connection, life glorified and made sweet by the redemption. Everlasting life means the resurrection and the abode in the presence of the Father and Son on the sanctified earth, as much as it does forgiveness of sins or the gift of the Holy Ghost. Does he that believeth on the Son *have* the resurrection and residence in the city celestial? Yes, but only in prospect; he has not actually experienced them yet. Does he that has just come to belief on the Son have forgiveness of sins? Yes, in prospect. Certainly he has not yet experienced the fact of his sins being forgiven.

In the same chapter Jesus says that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Can a person believe without having been born of water and of the Spirit? Yes. Can a person be born of water and of the Spirit by faith alone? No. Is entrance into the kingdom of God an essential part of "everlasting life"? It certainly is. Then belief alone is not sufficient to enable a man to enjoy forever this glorious "life." If true faith enters his heart he may begin to enjoy it; he has entered on the narrow way, but he has not passed all the mile-stones yet. There is no doubt concerning the meaning of the birth referred to by the Savior. It is the baptism which all His disciples underwent, and the reception of the Holy Spirit.

The mistake of promising salvation by faith alone, based on this passage, is apparent when we consider other passages of Scripture of equal authority. The Lord said to the eleven when He sent them forth after His resurrection, that "he that believeth and is baptized shall be saved." It is very clear that baptism was one of the conditions necessary for salvation at that time, and we will not admit that a higher authority has changed the plan since. The three thousand devout men certainly believed on the Lord Jesus, whom Peter preached to them, before they cried out: "Men and brethren, what shall we do?" People do not manifest such willingness to do things until they believe. Peter declared without hesitation that they must repent and be baptized for the forgiveness of sins and receive the gift of the Holy Ghost. If all the gifts and blessings of everlasting life had been conferred upon them when belief came, what was the sense of saying they must yet be forgiven and endowed with the Spirit. We read in the eighth chapter of Acts that the Samaritans "believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ," but this only prepared them to gain some of the blessings of everlasting life. They were then baptized, and several days after when Peter and John from Jerusalem had laid their hands on their heads and prayed, the Holy Ghost came upon them and they were born of the Spirit.

True faith leads men to do the will of the Lord and obey every commandment. But true faith may exist for a season only and then be dispelled by sin, so that the promise of everlasting life is only a conditional one. "He that endureth to the end shall be saved."

CURRENT EVENTS.

TURKISH METHODS OF SUPPRESSION.

What the outcome will be of the revolution in Macedonia cannot now be foreseen, but the progress of the conflict is one of the most revolting spectacles of modern times. Macedonia has been seething with discontent for years. Revolutionary committees have been organized and active during this time. These men are violent fellows in many cases, recruited, to a large extent, from the brigands of the mountains. It is certain that they have guilty of atrocities, and have hoped to profit by foreign interference when the Turks retaliated. The peasants and peaceable inhabitants of the towns have suffered from the outrages of both parties. The situation is growing serious. Marines were landed from foreign warships to protect the embassies last week. Already one consul, the Russian, has been murdered in Macedonia. The insurgents cannot of course resist very long the Turkish army, and they have suffered lately severe reverses. Yet the reports indicate a great loss of lives on both sides in battle. But this is not the feature that appeals specially to the world. Whether the Macedonians should be freed from Turkish control is a political question. It is the violation of all the rules of war and humanity that is stirring deeply the hearts of civilized people. Almost every paper brings accounts of the torture of non-combatants, the outrage of women and murder of children. The Turkish soldiery after almost every successful engagement are charged with violating and then killing the wives and daughters of the enemy. It is estimated that one hundred and fifty thousand women, children

and old men are hiding in the mountains and forests. Many of these are dying from hunger and exposure. Between thirty thousand and fifty thousand souls are said to have perished already from the Turkish sword. Unless a speedy end can be put to this horrible conflict, the Powers, much as they dislike interference in the near eastern problem, must put an end to the matter.

TO THE VICTORS.

No blazoned sign of flag or flute made martial notice of their way;
The desert air about was mute—the trappings of the hosts were gray.
Yet, routed by their onward tread, the desert's hundred threatening fears
Went down where e'er behind them led the tent-flags of the pioneers.

Each roadway's bend and hillock's curve sheltered the plain's red denizens;
In every hidden thicket's swerve, lurked near, and dread, the wild beast's dens;
Yet never in the fear-hushed nights the dreaded war-cry sounded near.
No blood ensanguined picture blights the pathway of the pioneer.

In vain the red man's yearning burned; Fate gave the victor's march to those
Whose peaceful ploughshares soon had turned his desert acres to the rose.
His futile glances, searching back the hunting ground of wolf and deer—
Saw, fateful, shine along his track the campfires of the pioneer.

Dark danger, like a mist-cloud hung above the hill top's morning crest—
Shredded to tatters by the sun—melted upon the desert's breast.
The lair of beast, the lure of men, whose bones lay bleaching on its sere—
It saw, rise fateful in its ken, the cottage of the pioneer.

But yesterday, the wayworn train through dust and danger led by fate;
To-day, upon the sage-shorn plain, the swift-wheeled chariot of the State.
Its path an upward leading way, with laurelled milestones in each year;
Its race the triumph of a day lived nobly by the pioneer.

JOSEPHINE SPENCER, in the July *Improvement Era.*

DIED.

LOWTHER.—In Monkwearmouth, Sunderland, August 23, 1903, Ernest Johnson Lowther, the seven months' old son of Mark and Katheran Lowther. Deceased was born January 21, 1903. Burial took place August 26th at the Monkwearmouth cemetery, the service being conducted by Elder Orange D. Baker.

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